R E P O R T R E S U M E S

ED 015 365 AC 001 695

CONTINUOUS EDUCATION FOR MINISTERS.

BY- ADAMS, HENRY BABCOCK

PUB DATE DEC 66

EDRS PRICE MF-$0.25 HC-$0.44 9P.

DESCRIPTORS- *CLERGYMEN, *THEOLOGICAL EDUCATION, *PROFESSIONAL CONTINUING EDUCATION, *CONTINUOUS LEARNING, ROLE PERCEPTION, SOCIAL CHANGE, CHURCH RESPONSIBILITY, FRINGE BENEFITS, RELIGION, EDUCATIONAL CHANGE, FINANCIAL SUPPORT, EDUCATIONAL COORDINATION,

REVISION OF THE CONCEPT OF THEOLOGICAL EDUCATION IS NECESSARY TO MEET THE EXPANDING, COMPLICATED ROLE OF THE MINISTER AS TEACHER, SPEAKER, COUNSELOR, AND CIVIC LEADER. CONTINUOUS SYSTEMATIC EDUCATION IS NECESSARY. AT PRESENT THERE ARE FIVE MAIN TYPES OF PROGRAMS AVAILABLE--(1) RETREATS, CONSISTING OF LECTURES, DISCUSSIONS, AND READING, (2) INDEPENDENT STUDY AT SEMINARIES, USING LIBRARY FACILITIES AND PROFESSORIAL CONSULTATION, (3) CLINICAL PROGRAMS OF SUPERVISED EXPERIENCE AND PASTORAL CARE IN COUNSELING OF HOSPITAL AND INSTITUTIONALIZED INDIVIDUALS, (4) CORRESPONDENCE STUDY, AND (5) NEW DEGREE PROGRAMS EXTENDING OVER SEVERAL YEARS. THE CLINICAL PROGRAM HOLDS THE GREATEST PROMISE AS IT INVOLVES ACTUAL EXPERIENCE IN HUMAN RELATIONSHIPS. RESOURCES AND OPPORTUNITIES FOR CONTINUING THEOLOGICAL EDUCATION MUST BE MADE AVAILABLE ON A MASSIVE SCALE, PERHAPS IN SUCH FORMS AS FUNDS FOR FORMAL STUDY AND LIBRARY EXPENSES, AND SABBATICAL LEAVES. AN ECUMENICAL APPROACH FOR COORDINATION AND DEVELOPMENT OF FACILITIES WILL BE NECESSARY FOR EFFECTIVE PROGRAM DEVELOPMENT. (PT)

ED015565

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

CONTINUOUS EDUCATION FOR MINISTERS

Henry Babcock Adams

Executive Secretary, S. T. D. Program
San Francisco Theological Seminary
San Anselmo, Calif.

A small boy once defined an adult as "someone who's stopped growing--' cept 'round the middle." Some adults do go on growing intellectually and spiritually, but many do not. And American clergymen are no exception.

Academic degrees recognize educational achievement and are conferred at a ceremony called "commencement." The clergyman's ordination sets him apart to a holy office for which he has prepared, but for which he must continually be preparing. And his vocation for centuries has been a profession in which the pursuit of excellence is never ending.

But in recent years the conditions under which a pastor works have made it increasingly difficult for him to maintain this continuing growth. Demands upon his time for services as counselor, administrator, teacher, speaker, celebrant and civic leader have expanded with church size and community complexity. Even if he delegates these tasks to others and leaves some undone the requirements of the pastoral ministry today are incredibly many and diverse.

A man cannot learn all he will need to know in three short years at seminary or even in five or six years if he undertakes graduate study. And yet economic and occupational circumstances in almost every instance preclude his returning to school for any systematic study aimed at his emerging needs during mature years. His vocation demands continual, systematic and cumulative learning, but effectively prevents it.

It is the thesis of this paper that the present nature and requirements of pastoral ministry call for a radical revision of prevailing notions of education for clergymen, and only a massive effort to provide continuous education will be equal to this need.

There is a sense in which the clergyman's vocation today is no different from that of his predecessors. He lays the claims of God upon the consciences of men; he comforts the afflicted and challenges the comfortable; he leads a worshipping community in the renewal of their faith; and he trains the people of God for their mission in the world.

But there is also an important sense in which social evolution has now surrounded men with a world so different from any that has been known before, and so rapidly changing, that the clergyman's vocation today is almost unique. What is learned in one decade must be reassessed in the light of changes brought on by the next. The assumption that a clergyman is equipped by mastering a body of knowledge about the Scripture, theology, history and ethics, plus some professional skills, is no longer tenable--if it ever was. Continual systematic inquiry into the religious meanings of life in a changing world must become a way of life, a career for every pastor. And the denominations must marshal opportunities and resources to make it possible.

In past generations, men were more independent and less interdependent. It was assumed that in college and seminary studies a clergyman could acquire the tools and the running start needed to carry on the necessary growth in competence required of him throughout his life. Time in his study surrounded by his books, was an expected part of his role in society. But the increasing demand of duties that have now enlarged and multiplied, carried on in communities grown enormous and complex, make time for inquiry and reflection increasingly difficult. His study has become an office for the

"pastoral director." And the resources needed for an investigation of the implications of Christian commitment more often than not exceed the limits of a private library.

Pastoral competence in this new world in which it must be exercised calls for more than extension of traditional studies. It calls for a radical revision of the fundamental notion of theological education.

I. A NEW CONCEPT OF THEOLOGICAL EDUCATION

Perhaps the element most characteristic of the last half of the twentieth century is social change. This is so obvious it needs no illustration. Social change has revolutionized business, government, international relations, property and civil rights, family life, and personal and public ethics--to name only a few. And yet the radical influence of change has done little to reshape that education which purports to equip pastors for their role in a changing world.

The changeless and the changing. The Christian faith is a melding of two dissimilar elements in human experience; the changeless and the changing. God is "the same yesterday, today, and forever," and human nature, itself, does not change. In this sense a pastor is, and always will be, an oracle of "the faith once delivered to the saints." But the claims of God for all time and for all men can be obeyed only within the circumstances of the society in which men live at their particular time in history. These circumstances are now rapidly and radically changing. And the behavior appropriate to changeless commitments may differ with changed surroundings.

> New occasions teach new duties;
> Time makes ancient good uncouth.
> They must ever on and upward
> Who would keep abreast of truth.

In this stanza James Russell Lowell refers to what may be called the ability to think theologically about human affairs. What does it mean to be Christian in this kind of world--not the world of our grandfathers or even our fathers, but this world? This world is not the same; the options are different; the consequences are without previous parallel. And men have to learn to think theologically for themselves.

In this century circumstances have changed. New structures of social influence have emerged. New political power is in the hands of individual voters. Control over economic process is available. And the shaping of collective social attitudes is now possible. So war, slavery, working conditions, equal opportunity, civil rights, delinquency and many other matters have become issues that lay claim upon Christians. Only in recent years have these choices been open to the average man. And never before have Christians had to decide what their changeless commitment to God requires in these new circumstances.

The Bible records what men of God did in their generations, and must always do: define the issues their era introduces and determine the theological significance of the choices available. That is thinking theologically about the relation of the changeless and the changing.

For centuries the competence of a pastor lay in his ability to guide people into time-honored and long-tested expressions of faith. The introduction to his task through formal theological education consisted of mastering the established implications of theological norms for daily living and the practical means of Christian witness. Thereafter his competence could be expected to increase through experience. And his

pursuit of excellence focused upon increasing his grasp of the norms and the traditional expressions of faith in daily living.

But rapid change makes this conception of theological education no longer tenable. Competence in a pastor requires an ability to grapple consciously and intelligently with the theological significance of change, on a continually moving frontier. He cannot rely primarily upon training he received in a seminary a decade or two ago. The conditions for which he was then prepared are not the ones that now perplex Christians.

Theodore A. Gill asks, "How can undergraduate studies train men for the year 2000? Who can teach students for the ministry to do things no one has yet done?" Ten years ago automation was only a ripple on the surface of social concern. Developing constructive roles for aged people was not yet a major issue. The appropriate limits on non-violent resistance and civil disobedience as means of achieving human rights troubled no one. And the control of conception and venereal infection only hinted at the need for a new basis of sexual morality.

Now these, and many other issues weigh heavily upon the Christian conscience. And they will not wait. Christian must learn to think for themselves about the requirements of faith for action. And pastors, equipped for this kind of theological thinking, are needed.

A new image of the pastor. It is assumed here that the people of God are a servant-people. They are called by God to a ministry, not primarily to God's people, but to the world. It is a ministry that seeks out the pressing human needs of the day and does something about them--in the name of God who cares about those needs. And such a ministry of love, which goes on loving and serving regardless of the response that follows, is the means of reconciliation between man and God and between man and man. Christians are called to be of some earthly good for heaven's sake.

When the Church concentrates upon questions which already have clear answers and neglects those that cry for solution, the world perceives the Church as proclaiming an irrelevant Gospel. When Christians, for the sake of the love of Christ, address themselves constructively and intelligently to the issues that threaten society and its members, their commitment becomes meaningful and communicable. And pastoral leadership for this task is essential.

The Church needs pastors ready to grapple continuously with new issues, as they emerge, seeking realistic but truly Christian answers. They will help the people of God to undertake the same questioning, inquiring and seeking for answers. And by equipping the saints for their own lay-ministry in the world where their lives are invested, such pastors will multiply the ministry and extend it enormously.

Too long has a pastor been regarded as learned because he has had extensive training. He is learned only if he is continually learning. Some of his most important theological learning can come only after ordination. Experience makes possible readiness for such learning. Only then can discoveries have depth and judgments be informed. With maturity his studies can be directed by needs that emerge in him and in the world of affairs where he serves, by needs that could not be foreseen. His most vital theological education will be what he learns in the continuing present, all his mature years.

In an older era of rural isolation and independence, the concept of a pastor as the representative of the people of God, who bespoke their convictions to the world, may have been useful. In the present era of urban interdependence he must be a catalyst among the people of God, helping to equip them for their ministry in and to the world. He will challenge them to grapple with the theological meanings of life in a changing world and help them find resources for responsible independent Christian action. His continuous theological education will be directed to this function.

A different preparation for ordination. All of this implies a different educational introduction of men to the pastoral role. Seminary classes must prepare men for the open-endedness of study and perpetual investigation. The pursuit of excellence cannot, even by implication, mean the mastery of a fixed body of knowledge. No less than before pastors must know "the faith once delivered to the saints." But their world in which the faith must be lived is undergoing change, and they must be prepared to be continually rediscovering that world.

The questions that inform traditional approaches to classroom study may not prepare pastors for their work. New kinds of questions are needed. These will lead men into the traditional disciplines in significantly different ways and prepare them psychologically for life-long inquiry on a continously emerging frontier.

What was the nature of life in the days of the Old Testament, the early church, during the Reformation, in the 19th century? In what theologically significant ways did life then differ from the character of modern life? How were changeless commitments to God expressed in behavior that was meaningful in their times? What does it mean to be a Christian in our times? When and if changes implied by present trends come to pass, what will be implied by present trends come to pass, what will be implied for Christian thought and action?

Such inquiries require a knowledge of the traditional theological disciplines, of course, but in a different perspective. They draw upon the past, not for its own sake or to perpetuate it, but for the insight it may provide for the present and the emerging future. Educational preparation for ordination, at the very least, should be education for change, preserving the timeless and changeless and discovering the changing means for its expression.

Such an educational introduction will help men to discriminate between what is overt and what is covert, between behavior and the meansings of that behavior. Men express their intangible relationships and attitudes by overt and tangible behavior. These are the culturally defined meanings of conduct. And the kinds of behavior which convey such meanings change. There was a time when a wife who sought employment outside the home reflected upon her husband's ability to provide, or conveyed her dissatisfaction with the standard of living he made possible. In large parts of American suburbia, today, a wife who seeks employment expresses only her willingness to share the load of family support and casts no reflections upon her husband at all.

The meanings found in behavior are not intrinsic. They are embodied in it, attributed to it, and defined by the context. If pastors are prepared in seminary for a ministry in the midst of change, their introduction will help them make this distinction between the behavior itself and the meaning it has at a particular moment. Many values in human living are changeless, but they are expressed in continually changing ways. Seminary studies should prepare men psychologically and intellectually to re-think their understanding of behavior, to preserve what is good and courageously abandon what has served its purpose--and to help their people do the same as responsible Christian living.

A university without walls. Such an educational introduction, of course, is only preparatory. Some of the most important things a pastor needs to learn can only be mastered in the midst of his duties. The arts he must exercise are learned, as a physician learns medicine, in the practice of them. He may explore the theory of preaching, the psychology and philosophy of Christian education, worship and church administration in seminary. But without an involvement in the practice of these arts in real circumstances, he cannot develop true competence. And this is more than mastering a skill which, once mastered, need not be changed. He must carry on an endless analysis of what he does, a re-examination of his presuppositions and a never-ending assessment of the consequences which actually follow what he does.

And if he is to learn the art of grappling with questions for which there are few precedents, it must take place not once and for all in school but as these issues emerge in the midst of his involvement. This means, of course, that his learning will take place at his own time and pace, determined by the events which call for it and the circumstances in which the learning can take place. His studies are a response to problems that face him, to needs that must be met. They will take him to various fields of knowledge and more often than not, they will not be subject-centered as so much traditional classroom study is. His inquiries will be focused by the needs that press for answers rather than by the structure of the knowledge that makes up traditional disciplines. And they will take him into any and all fields that offer information or insights relevant to the problems he encounters. The kind of continuous theological education he needs is inter-disciplinary.

In the truest sense the learning opportunities for such continuous education is a "university." But it is a university without walls, not located at a place, but many learning opportunities he may exercise at many places and particularly at the place where he carries on his ministry.

In such a "university of learning" empirical investigation will uncover what really are the changed conditions in the world that call for reassessment of Christian conduct. And normative studies in Bible, theology and philosophy will probe the ultimate and changeless nature of the religious values which Christian faith must express in each generation with its new conditions. It will not be enough to study man in the abstract, in the ideal--man as he ought to be--important as that is. There will be examination of man in the concrete, the actual man--man as he is in the context where the pastor must carry on his work. And these two kinds of study will continually challenge each other, becoming a dialogue that makes possible responsible Christian choice in the midst of change.

This pursuit of excellence, this striving for a constantly changing competence, is a continual search for the facts that inform Christian judgment and for the relevant values by which decisions are made--an endless exploration of the best ways to enable the people of God to fulfill their ministry in their world. Such a goal cannot be achieved in a few years of formal schooling. This only inaugurates an ordained ministry in which some of the most important learning must take place. It cannot be achieved by an occasional pastoral institute of a few days or a week. It demands systematic, cumulative, long-term patterns of inquiry and testing, of thinking and serving. And to make this possible is a responsibility of the whole Church.

II. REQUIREMENTS FOR CONTINUOUS EDUCATION

What is required for such continuous theological learning? How shall the needs of 200-thousand pastors be met? Nothing short of a radical revision of the concept of theological education appears to be adequate, and nothing short of a massive attack upon the need will measure up.

Program types. Here and there seminaries are cautiously experimenting with current changes. The ferment about curriculum revision is perhaps the most obvious element in theological education today and a hopeful sign. Improvements in the introduction of men to their ordained ministry will do much for the generation of pastors that will eventually take the reins of church leadership. But in the meantime there are scores of thousands of pastors actively engaged in leadership who need help in becoming the kind of growing, inquiring, open-ended learners which the Church's mission today requires.

Theological schools, denominational and interdenominational agencies and independent institutions have begun to establish programs to meet this need. They fall into at least five general classes, but the vast majority may be described as short-term seminars, conferences, institutes or lectures. These are generally single events extending in length from a few hours to as much as five days.

An annual lectureship assembles pastors for a few days with formal and informal discussion interspersing the lectures. Pastors come to a retreat center which may conduct a series of such events throughout the year. At such occasions, there are lectures, discussions, sometimes reading. Generally, selection of those admitted is determined by their interest in the subject matter to be covered, proximity to the place, opportunity to get away from the press of parish duties, financial resources or a vague desire to "get more education."

Some of these short-term efforts are imaginatively planned; many only reflect traditional approaches. Tele-lecture services of the telephone company and two-way F.M. radio are being used in a few places to make possible conversations between scholars and clergymen, where time, distance and cost would otherwise prohibit it. For many years, the land-grant colleges and universities have conducted seminars and conferences for clergy covering a wide variety of subjects which extend from group dynamics and leadership to communications, community planning and urban change.

The majority of efforts being carried on in the continuing education of ministers falls into this class. But there is little evidence that pastors find it possible, or are even encouraged, to build a series of these short-term events into a systematic program peculiarly suited to their individual needs and cumulative benefit. Evaluation of the influence of these programs on the development of pastoral competence has been notably lacking. And it is easy to suspect that pastors who participate are even led to believe that they are growing systematically when in fact they receive little more than religious or intellectual entertainment.

A second class of programs may be described as independent study. A number of seminaries invite ministers to spend ten days on campus, pursuing a program of study of their own choosing. The library is the center for inquiry, and professors are available for consultation. In some instances a series of special seminars is planned for these pastors-in-residence, and in others resident classes for graduates and undergraduates are open to the visiting ministers.

Another kind of independent study is made possible by offering to ministers a selected set of study guides, which list appropriate bibliographic sources for reading with directions for profitable investigation. Books are loaned from a special circulating library in the order in which they are requested. One school has nearly one hundred such study guides, regularly updated by their faculty.

These programs of independent study allow ministers to carry on work which is peculiarly adapted to their needs, at their own pace and often at their own place of work.

And they encourage self-direction and self-propulsion, important in adult education.

Clinical programs are a third class of continuing education for pastors. The most extensive of these has been the Clinical Training Programs for Pastors which have given opportunity for supervised experience in pastoral care and counseling in various hospitals and other institutions under qualified experts. Increasingly these programs have become standardized and enjoy a growing respect, born of long and successful history. Participation requires two weeks or more of time away from the clergyman's post, but is systematically planned with sound educational theory.

A variation of this is work done in industrial relations institutes in which pastors assemble for ten days or two weeks for reading, discussion and supervised participation in industrial work where clinical opportunity for learning from experience is related to intellectual reflection. Similar institutes focused upon other special competences follow this same clinical pattern. In one instance pastors seeking increasing capacity as preachers assemble to consider aspects of this phase of their work under experts, to prepare and deliver sermons for evaluation by both experts and their peers, and in some instances to examine the way in which their messages are perceived by laymen in the congregations. For pastors who seek greater skill in inter-personal and intra-group communication, there are institutes which assemble men for intensive exploration of their own relations with each other and the hazards and helps to such communication. Where pastors are struggling with their own self-image and their understanding of the nature of the Christian ministry, there are institutes in which young clergymen meet to help each other hammer out their understandings and discover a clearer sense of direction and purpose for their work.

The genius of these programs is the clinical element in the learning process. Curriculum includes opportunity for learning which is derived, not only from study and conceptual formulation, but from experience in actual situations of human relationship. The results of such efforts suggest that this pattern offers much promise on a larger scale.

A fourth class of continuing education may be called correspondence study. It is different from independent study in that a carefully planned series of steps in study is laid out for the student. His reading, reflection and writing are prescribed by his professor on the basis of the subject matters. Lessons are completed and submitted by mail, much as they would be completed each week and submitted by resident students in class. But the pace at which the work is carried out and the place at which it can be done is determined by the student. At least two theological schools offer such programs, and in one case several hundred clergymen are enrolled.

The fifth class may be called new degree programs. These are long-term programs of study carried on by pastors at their posts, requiring a series of years to complete requirements. Students are assembled on campus for a few weeks at intervals throughout the period of study to plan for their work and to carry on intensive resident study and dialogue. But the bulk of their work is completed at home.

In one such program a master's degree is awarded for work that is essentially the same in aim and subject matter as the traditional resident Th. M. program in theology. In another, pastors are required to design their own programs of investigation in the light of their unique needs and to propose their programs for approval. Their work is carried on in year-long projects of study, pastoral experimentation and writing which both enrich their ministry and draw upon their pastoral work as a primary resource for learning.

Problems to be faced. The best survey of available opportunities for continuing, systematic growth by pastors indicates that present resources barely scratch the surface of need. Some educational opportunities are planned and carefully executed on the basis of articulate theory; many are haphazard and unsystematic. And there is virtually no coordination of the many diverse offerings.

In June of 1964 an ecumenical consultation of church leaders and educators was called by the National Council of Churches at Andover-Newton Seminary under a grant from Lilly Endowment. The consultation made it apparent that providing opportunity for continuous, systematic growth by the more than 200-thousand pastors of the nation is required by the magnitude of the need. If this objective is demanded by the circumstance then certain things are indicated.

First, there must be a rigorous reappraisal of the aims of all theological education. To what extent does a knowledge of the traditional fields of theological study by itself insure that a man will see the relationship of changing human need to the eternal Gospel? Or will an exploration of the continually changing human predicament lead men to "search the Scriptures" and find the ways in which God's truth meets them in their need? There will evidently be differences of conviction at these points. But unless objectives are clearly defined and reappraised, theological education may find itself providing studies that miss the relevance that makes learning meaningful.

Second, there must be resources and opportunities for continuous theological education on a massive scale. It is logical nonsense to assert that if pastors really want to carry on the pursuit of excellence they will be able to do so. This is too much like the old farmer who told his grandsons that if they whistled loud enoughthe horse on the weathervane would come down off the barn. The fact that it did not come down only proved, he said, that they hadn't whistled loud enough.

Without opportunity for study, reflection, and testing of conclusions,and without ready access to resources necessary for such efforts, continuous theological learning simply will not take place on any large scale. Opportunities and resources must be available, within reasonable access, or men are not free to learn.

Here and there administrative units of the denominations have begun to write into the pastor's call or contract provision for time away from parish duties for study. This attempts to build study into the structure of the pastor's role so that it is seen not as privilege but responsibility. It has a long-honored parallel in the sabbatical leave for professors. It is an investment in the pastor's growing competence. It is one of the obligations of his office.

But such an ideal is rarely achieved. In those places where a study leave has been part of the call of every pastor for several years, officers report that it is easier to write the leave into the call than to get pastors to make use of their opportunity.

Time for study alone will not suffice if money to cover costs is not available. An increasing number of churches have accepted the "driving allowance" as part of the necessary expenses of the pastoral role. An encouraging but smaller number of churches are beginning to write "library expenses" for the pastor into their budgets. And a very small group of far-sighted churches is beginning to provide funds for the other costs of their pastor's study in formal ways.

But it seems likely that for the foreseeable future many pastors will serve congregations which will not or cannot supply funds necessary for his continued growth and development. Some system of financial aid to pastors, from other than local budgets

will be essential if opportunity and resources for continuous theological education are to become a reality.

Third, continuous theological education requires a nation-wide program for the coordination and development of facilities for pastoral growth. Without planning, unnecessary duplication of effort and important oversight of needs are sure to result. Coordination and development of facilities for pastoral growth. Without planning, unnecessary duplication of effort and important oversight of needs are sure to result. Coordination and development do not imply a monolithic structure that dictates to schools and agencies what they must offer. But it does imply a careful examination of nation-wide pastoral needs for growth and development, in all their diversity, that leads to an overview and grand strategy. Such strategic thinking can be transmitted to the many autonomous agencies of the churches and so enhance efficiency and effectiveness. No such long-range and wide-scale strategy development is anywhere apparent in the life of the churches yet.

Coordiantion and development also imply an ecumenical approach. For the foreseeable future the different religious communions may need to continue their initial preparation of pastors for functions that are peculiar to their traditions and operations. But on the level of advanced pastoral studies and continuing theological education after ordination, resources of all the churches need to be aimed at the needs of the whole church. Pastors carry on their work in contexts which are increasingly ecumenical. The dialogue between communions and faiths is no longer merely a part of their job context, it is vital resource for the development of their competence and must be built into their continuing growth and development.

And coordination and development imply a system running throughout many parts. Pastors must be able to choose among wide varieties of learning and study opportunities with responsible freedom, yet be able to build the many bits of learning into a systematic and cumulative process that leads to learning in depth.

Education for mature adults is more highly individualized, directed toward those needs which each man finds in his professional involvement, drawing upon resources which are dictated by those individual objectives. Paternalism is not only frustrating to adult learners, but inhibiting to the fulfillment of their diverse needs. Yet planning a program of learning peculiarly adpated to a man's needs is futile if the options avialable do not include wide varieties from which to choose. Coordination of existing programs and resources and the development of many new resources and opportunities are essential if the widely diverse needs of thousands of pastors are to be met in some systematic and cumulative way.

All of which suggests two more requirements for continuous theological education, less tangible but no less important than the rest: courage and ingenuity. The magnitude of the task is such that the greatest handicap may be timidity. Minor amendments and enlargements of existing programs may assure unthinking people that the need is being met. But such cautious efforts may only subvert achievement of the real goal. Boldness is required in developing new and, in some instances, radically different approaches. And only ingenuity coupled with a sound grasp of objectives and the processes of adult learning will develop the new approaches required.

12/7/66

THE LIBRARY OF
JAN 11 1968
CONTINUING EDUCATION